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## APRIL ISSUE OF CHRISTIAN EDUCATION

The April number of **CHRISTIAN EDUCATION** will contain a brilliant discussion of "What the Administration of a State University Hopes from Religious Workers," by Dr. F. J. Kelly, Dean of Administration at the University of Minnesota.

Inasmuch as there will undoubtedly be large demand for this issue, advance orders for extra copies should be sent at once to **CHRISTIAN EDUCATION**, 111 Fifth Avenue, New York City.

## BOOKS OF PROFESSIONAL INTEREST

- THEOLOGICAL EDUCATION IN AMERICA**—Kelly, Beam, Foster.  
*George H. Doran Company*, New York, N. Y.
- THE TEACHING WORK OF THE CHURCH**—Brown, Cavert, Kelly, Shaver, Weigle, Winchester. *Association Press*, New York, N. Y.
- THE HUMANIZING OF KNOWLEDGE**—Robinson. *George H. Doran Company*, New York, N. Y.
- HOW TO GIVE WISELY \$25,000 to \$1,000,000**—Hart. *Russell Sage Foundation*, New York, N. Y.
- UNIFORM TRUST FOR PUBLIC USES**—Remsen. *Yonkers Trust Co.*, Yonkers N. Y.

# Christian Education

Vol. VII

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## THE PLACE OF RELIGION IN HIGHER EDUCATION IN AMERICA

At the annual meeting of the Council in January, 1923, a request was made that the Executive Secretary arrange for two mass meetings in connection with the Annual Meeting of 1924, at which special emphasis might be given to the cardinal principles for which the Council stands.

In carrying out this instruction, the afternoon session of the Council on Thursday, January 10, and the opening evening session of the Association of American Colleges on the same day, were given over to the discussion of "The Place of Religion in Higher Education in America." Dr. Wright of the University of Pennsylvania told what his university is doing in this field. President Elmer B. Bryan of Ohio University spoke from the standpoint of the theory of education, and Bishop Thomas Nicholson of Chicago from the standpoint of religion.

The theme was further developed at the dinner of the Association by Presidents Harry M. Gage, Charles A. Richmond, and Marion L. Burton. We regret that it is possible to give an abstract only of President Bryan's address. The addresses of Dr. Wright and Presidents Richmond and Burton were unwritten and appear as reported in stenographic notes. The meeting opened with prayer by President D. R. Anderson of Randolph Macon Woman's College.

CHRISTIAN EDUCATION considers this material a valuable contribution to the rapidly developing literature on this subject.

### *Opening Prayer*

PRESIDENT D. R. ANDERSON, Randolph-Macon Woman's College

Our gracious Heavenly Father, we thank Thee for the privilege of meeting together as a body of Christian educators in Thy name, and, as we trust, for the promotion of Thy Kingdom.

We thank Thee for the spirit of unity and co-operation and fellow-feeling which our coming together indicates; and we come praying that we may be guided by Thy Holy Spirit and be counselled by Thee, so that our deliberations may result in good; that they may mean to us inspiration and increased power and increased wisdom in the various fields in which we are engaged.

We thank Thee for the American college and particularly for the American college conducted under Christian auspices. We thank Thee for its great record of service; for the ministers whom it has turned out into the world; for the missionaries whom it has sent abroad; for the Christian workers whom it has given to the Kingdom; for men and women who, coming under its influence, because of its influence and the instruction received within its walls, have larger power and larger grace to serve Thee in their work. And, our Heavenly Father, we come praying Thy continued blessing upon the American Christian college, which we represent here today.

In the face of all the problems of the world, the difficulties which appall men, which try their judgment, and try their consecration, may the American Christian college be found a tower of strength.

Grant that we may be given wisdom in order that we may guide this college aright.

We pray, our Heavenly Father, that we may be consecrated increasingly to our task. Fill us full of inspiration as we face the problem of leading and guiding and teaching the young men and women of America in a crucial day like this; and may we seek for ourselves, and for them also, not merely earthly knowledge, but the wisdom that cometh down from Heaven.

Our Gracious Heavenly Father, we pray Thy blessing upon each college represented here and each college president, and each college representative, and those back home who have not come, trustees and students and the faculty, and friends. Grant that the influence of this meeting may radiate far and wide, and that out of it may come instruction and grace and wisdom whereby we may be able to face our problems with increased definiteness, with increased facility, with increased power; so that we may go out into the world with our young men and our task and our spirit

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and help lead the world to knowledge and wisdom and to Jesus Christ, in whose name our colleges are founded, and in whose name, too, we are gathered here this afternoon. In Jesus name. Amen.

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DR. CHARLES O. WRIGHT, University of Pennsylvania Christian Association

Mr. Chairman, Ladies and Gentlemen, I take it that my contribution to this meeting is to be a few small coin, minted in the fires of experience, and stamped with the letter *T* indicating it has been tested. I cannot hope to give you any of the philosophy underlying religious education. I am here to give you just what Dr. Kelly has said I would give you, an account of a very definite and concrete piece of actual experimentation now going on, with a history of some seventeen years behind it. Perhaps, when I tell you what we have already achieved, you will think that it is a remarkably small piece of coin that I am handing out, after having been through the fires for that number of years.

In order that I may tell you something about the work that is being done along the line of religious education, I must take a very few minutes to explain the Pennsylvania plan of work on a university campus. I know that it applies largely and almost wholly to large institutions. The plan is this. We have a united piece of religious work on the campus in Pennsylvania. There are representatives of six different denominations who are student pastors; these men not only have the work of their own denomination in their hands, but every one of them also is a Secretary of the Christian Association.\* They function not only toward the denominational men in the university, but also toward every other man in the university in a general way. Their parishes range from a little over 1200 members—because there are over 1200 Presbyterians in the university—down to some 350, one smaller parish having a membership of about 200, with a part-time man serving there.

Each of these ministers has not only his ministerial activities as

\*The University of Pennsylvania Christian Association includes all agencies of the churches and associations, both men's and women's, operating in the field of Christian work in that university.

the pastor of this large parish; he is also a Secretary of the Association, and, as such, has charge of one of the departments of work under the Association. He is its head. He sets it up, and he is responsible for the work that is done there. Each of these department heads functions in the line of a director for all the university when he is working on this general task, so that all the denominations have the benefit of a directed piece of work. The religious forces on the campus present a solid front to the student body in every piece of work that can be done interdenominationally. We do not have there a single great denomination putting on a well elaborated plan of religious education, vocational guidance, personal evangelism and other phases of religious work. We have the Christian church at large in all its denominations at work. No denomination can function on the campus of the University of Pennsylvania, save it does it through the instrumentality of the Christian Association; so that when these great pieces of work are to be done, the church, as a whole, does the work, and stands face to face with the student body, and puts behind the effort every bit of force that all the churches have in promulgating the thing that we try to do. We do this in a number of ways—in vocational guidance, for instance, in personal evangelism, in special meetings and conferences of all types and descriptions, in world missions, in religious education, in social service, which we conceive to be the laboratory of Christianity and which we tie up very definitely with a great many of the classes that we conduct at the university.

I am to speak very briefly this afternoon of just one of these things. I trust I have made clear that the Christian Association does not stand on the campus along side the Methodist, the Baptist, the Lutheran, the Presbyterian, the Congregational, and the other churches, as another religious agency; but that the Christian Association on that campus is the instrument through which all these agencies work. Its offices are the offices of these agencies. All its work is their work, and all their work is its work, save only when a man deals with that particular group of the student body which comes under the name of the denomination which he represents.

The staff of men on the Christian Association is a finely-

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equipped staff educationally. They are men who have not only a college training, they have also a seminary training. Many of them have done a great deal of graduate work. They hold the degree of M.A., and some of them the degree of Ph.D., and some of them the honorary degree of D.D.

Their caliber is shown by the fact that last year one of them was selected to become the president of the West Virginia Wesleyan College. Two years ago, two of them were taken away to become national university secretaries of Boards of Education for great denominations, and they are continually being sought for other responsible positions in colleges and institutions of higher learning.

I throw that out in order to indicate to you that the staff of this Association is on a parity with the faculty of the university, and that any member of the Association may take his place with the faculty, so far as his educational equipment is concerned.

We believe that religious education presents one of the greatest and one of the most real opportunities that can come to a group of men working on any campus anywhere.

One of our Secretaries, then, is the Director of Religious Education. He has a committee of students. This committee of students selected by a process of elimination and composed largely of seniors, with a sprinkling of juniors as a nucleus for the next year, sets up the classes. I mean by that, does the mechanical work of finding the key man in all fraternity groups, in dormitories, in boarding houses, and elsewhere. The Director in constant conference with the staff of the Association builds the curriculum for the School of Education; he selects the leaders of the groups and the teachers of the classes; he goes over the ministerial body of the city; he goes into the faculty; he finds lawyers and business men; he takes seniors for leadership in freshmen classes, and finally, goes to the staff of the Association itself, and uses them.

So that he brings to bear upon the student body, first of all, the men who are equipped to do the thing that we try to do with them.

After the canvass of these dormitories, of the fraternity houses and elsewhere is made, the leaders secured, and the curriculum

decided upon, the group of leaders is called together, and we are then shown exactly the aim of this course upon which we are entering. We institute then a normal class to which the members of the teaching staff are invited to come.

This year, we have studied for the past eight weeks the pamphlet arranged by a committee from a number of Christian organizations, entitled "International Problems and the Christian Way of Life." That would not hold a place in some schools of Religious Education, but we have taken it up this year with a definite and avowed purpose in mind.

Some collateral reading has been done. We have placed in every fraternity, and have put at the disposal of the men on the campus, a number of books, among them books that are dealing in a very specific way with the question of international peace.

First, following the plan that has already been stated to you of building up a brief series of studies, in which all the groups engage and in which they all study the same thing, every week there is held, on Tuesday morning from 9:30 until 12:30, and longer if necessary, a conference on the work that is being done, so that we all understand just how the classes are functioning, what needs to be done, and what there should be in view for further work. Following this group of classes, we then issue a pamphlet announcing the courses in the School of Religion. We also enumerate in this pamphlet all of the Sunday classes that are held for university men.

May I give you the topics of some of the studies that we take up in these particular groups? They are as follows:

"Jesus and the Records."

"The Principles of Jesus."

"The Book of Mark."

"Is Christianity a Solution for Present Day Problems?"

"The Personal Problems of Belief."

"The Bases of Religious Authority."

I would like you to note this last topic, as an indication of one type of work done last year. The man then presiding is one of your number here, a gentleman who now is a member of the Association, having lately become a college president. He carried this

through last year with an average attendance of forty-two men in his class, and secured the collateral reading in this particular piece of work of three very striking books. Now, the actual title, as given to a group of university students is—"A Study of the Differences Between Denominations."

And that is the study that has been for two years taken up by large groups of men, and has had the result among those groups of opening their eyes to just what this question of denomination-alism means. Also we have: "Matthew—An Introduction to the Bible," and "Application of Christian Ethics to Social and to Civic Problems."

This particular class was organized out of a large group of men who were doing social service work in the university. We engage three hundred to four hundred men for voluntary social service. They give us from one to five hours a week, every week throughout the school year. We use them in our own university settlement house, conducted by the Association, and in twenty-eight social centers throughout the city of Philadelphia. They take charge of boys' classes and men's classes and girls' classes, educational groups and forums, the teaching of English to foreigners, and a large number of pieces of social service work. That group is brought into a class, or into a number of classes, and the Christian motivation for social service is taken up in its theory. One of the results of this particular piece of work has been that year by year there are found men who enter the university bound upon some certain line of commercial or business or professional life, and who, finding themselves well-equipped by the theory and the practice of this particular thing, turn from the thing that they had in mind when they entered the university, and become workers along the lines of Christian social service. We have them in many of the states of the Union as a direct result of this particular piece of work.

Also we have courses in "Modern Religious Problems" and "Modern Study of the Old Testament"—a study of Biblical principles, and so on.

One or two others I would like to call your attention to: "Modern Religious Fads," "The Bible's Answer to the Demands of the World's New Day," "Intellectual and Moral Factors Causative of

the World's Revolution," "Comparative Religion," "The Essentials of the Christian Faith," "At the Cross-roads of History," "Boy Life and Religion."

I may say this last topic, which I had the pleasure of teaching, was confined to those men who were doing boys' work in some definite form, either in the line of religious education, or boys' work in a social settlement or Y. M. C. A., and we discussed boy life and religion, going through the religious aspects of a boy's life in boyhood and adolescence.

Collateral reading was done in which five books were assigned, and the men reported on them. The men asked the next year for a similar class to be organized a little in advance so that they could go on with their work.

In connection with this—and I must close in a minute or two—in the college there was instituted last year, and has been carried out this year, a class in "The Psychology of Religion" for graduate students and a class for undergraduates on "The Psychology of Religious Faith." I have already said that collateral reading has been done in the classes, that every week we discuss the status of each class, and that the consideration of Christianity in industrial society is looming big today as a part of the work of the Social Service Director. The Director of our Foreign Students' House carries on, year by year, studies in Christianity as the solution for world problems, and foreign and American students are brought together in them.

In addition to that we have the Japanese-American Forum, the Chinese-American Forum and the International Forum with thirty-two different nations on the roll considering questions of world import.

Last year, there were forty-eight different groups working at one time, and about thirty-eight different groups following the first series of forty-eight, in Religious Education.

The number of students attending at least one month of this work was 1939 for 15,917 hours. All this work was taken by the students in the university voluntarily. This year, fifty-two groups are in the first series, which is just now drawing to a close.

These fifty-two groups include nearly 1900 students, and if you ask me what the practical results are, I will say to you—Who can

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tell, I can not. If I should ask you the practical result of the work you are doing in your colleges, many of you would have to shake your heads.

I felt almost shame at reading this morning, as many of you read of that brilliant intellectual genius in Harvard University who startled the world in 1909 by reading a paper on the Fourth Dimension, and by looming up as the greatest student that had ever appeared in the university—graduating at fourteen years of age, being found yesterday working in the city of New York at an adding machine, getting \$23.00 a week, and in reply to the man who investigated his case, saying that he did not care to do any more thinking the rest of his life.

Now, if you ask me what are the results of the work that we are trying to do here, I at least cannot point to anything like that as the result, but I can point to the fact that year by year we see large numbers of men in the institution who are brought face to face with the great fact that religion is a vital factor in an educated man's life, and that the sharpening of a man's mind and the dulling of his heart does not make for a real educated manhood in America, and we try to sharpen his heart as well as his mind.

We are still working toward the production of a scientific curriculum. Our ultimate aim is to establish at the University of Pennsylvania, a real School of Religious Education with some continuity in curriculum, and with the minds of men of scientific spirit applied to the making up of the curriculum.

#### DISCUSSION

DR. KELLY: We are very anxious that this may not become a formal program this afternoon, and I wonder if there are any individuals here who would like to ask Professor Wright any questions?

DR. CHARLES E. RUGH (University of California): How do you finance the work?

DR. WRIGHT: The first question that has always been asked me in connection with this explanation, is the question that Dr. Rugh asked,—How do you finance it? How do you finance the work? First of all, the church Boards of Education



pay the salaries of the student-ministers on the campus. In addition to that, each man has back of him a cooperating committee whose business it is to go out and get the rest of the money for his particular denominational budget.

In the financing of the School of Religion and the other seven committees on our religious work program we have a unique system in Pennsylvania that I believe ought to be duplicated in many other institutions. I must go back, if I may take a minute, and tell you a piece of history. Back in 1911, a young man graduated from the University of Pennsylvania who was impressed with the idea that he had to go out and do Christian work. He examined very carefully the mission fields, the ministry, and various other occupations. He had been for the four years of his college life active in the Christian Association work of the university. He finally arrived at the decision that he could do a real piece of Christian work, if he would devote the rest of his life to the securing of funds for the carrying on of the work of the Christian Association in the University of Pennsylvania, and since his graduation from college that young man, a member of one of the first families of Philadelphia, with an independent income, has devoted his entire time to the securing of funds for this work; and in addition to the securing of those funds, pays all his own expenses, and makes an annual contribution, ranging anywhere from \$2500 to \$5000 a year. That is the secret of financing, gentlemen, if you want to know—Train up your child in the way he should go—and let him go and get the money.

PRESIDENT H. R. HARPER: I would like to ask if there is any established ratio as to the division of time given by these several representatives, first, in respect to their own work, and second, to the general work.

DR. WRIGHT: There is no defined ratio. The ratio is pretty well established in this way, that a man's denominational work must be done. We find that by budgeting a man's time—and one of the reasons I am on the job I am on, is to show them how they may budget their time—that by budgeting a man's time and helping him to lay out his program, a man may accomplish on the campus not only his own individual denominational work, but

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when the time comes, he may accomplish this particular piece of general work, which you understand occupies a few hours per day, in perhaps two weeks or three weeks of his time, throughout the year; that is, he is not on his particular directional job from one year's end to the other. The work does not require it, after he gets it set up. If the thing works and goes well, the clerks in the office take care of the detail in such a way that he is relieved of a great deal of the intensive work which he must do for perhaps two or three weeks at the beginning of the set-up.

I will say that in the case of social service, and with international students, we have a Secretary of Social Service and a Director of the International Students' House, who are not denominational representatives, because those two pieces of work require the entire time of an individual.

A VOICE: Is academic credit given for the work?

DR. WRIGHT: Only in this way, that when men who have been trained in certain phases of our work take up teaching during the summer in Daily Vacation Bible Schools, in which the courses have been approved by the university, credits are given for the work, and some of the research work of the university is done under the direction of our secretaries; five students, for instance, are preparing their major theses this year under the direction of our Director of Social Service; and the credits that are given to that work are given because of the work which is done under that directed effort.

DR. KELLY: Are Catholics represented in your Association?

DR. WRIGHT: They are represented only in this way, that we do not bar them from any classes, but rather invite them in; many of them make contributions to the Association, and a great many of them attend classes.

\* \* \* \* \*

PRESIDENT ELMER BURRITT BRYAN, Ohio University

(An Abstract)

In order that the members of the group might think together and to any good purpose, President Bryan stated that it was necessary at the outset to have in mind with considerable unanimity

of agreement what the meaning and purpose of Higher Education are; and what the meaning of Religion is.

He stated the purpose of Higher Education as being the continued development of the additive innate capacities of the individual through the provision of such materials, the employment of such means and methods, and the stimulation of such motives as are appropriate to his advanced stage of development and to his more varied and complex social contacts and which are, therefore, necessary if he is to realize through his own activities the most complete individual life and make the social contribution of a mature man rather than that of a maturing child.

He then proceeded to briefly state the meaning of Religion—Religion is man's natural and universal consciousness of power or powers upon which he feels dependent and with which he seeks communion and fellowship. This feeling of dependence and desire for fellowship leads him to develop institutions of worship, systems of theologies and philosophies, and to make social contacts. The nature of religions differs largely with the conception of the power or powers recognized by the particular religion.

He then considered the elements of a comprehensive, defensible philosophy or program of Education—its materials, means and methods, motive, and results.

He stated that the *materials* are all the bodies of social heritage through whose forging out the race has forged out itself. These bodies run the entire gamut from the vocations of life to the finest of the fine arts, including Religion in its various phases.

The *means* consist in the employment of human, and other agencies, that are calculated to achieve the comprehensive end. In addition to knowledge and power to impart, teachers must have in general the objective set forth in the purpose of Education and be cordial to all truth. The *method* must be increasingly one of initiative and discovery, more particularly self-discovery.

The *motive* is two-fold: realization of one's self, and the motive to serve—to make one's contribution to his contemporaries and to the social fabric.

The *result* or end must be human freedom—physical, mental, and spiritual. Anything that is calculated to shackle the human body or trammel the human mind or spirit is doomed.

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In the form of what President Bryan called *extra-means*, he set forth the responsibility of the church in college and university communities, and spoke a strong word favoring provision by colleges and universities whereby elective credits for work done in approved Schools of Religion may be given.

In conclusion, he asked the pertinent question, "Does not this program for Higher Education in itself constitute a comprehensive and defensible program of Religious Instruction?" We have here the materials, the means and methods, and the motives not only for a fulfillment of the purposes of Higher Education, but also for the fulfillment of the meaning and purpose of Religion. Our conclusion must be that the relationship between Religion and Higher Education is vital and not merely elective, that the place of Religion in Higher Education is an *abiding* place, that any program of Education whose content is depleted of the materials, means and methods, and motives of Religion is a program whose prosecution may result in the acquisition of more or less knowledge, the attainment of more or less skill, and the realization of more or less power, but must necessarily fall considerably short of the fulfillment of our conception of the purpose of Higher Education.

\* \* \* \*

BISHOP THOMAS NICHOLSON, Methodist Episcopal Church

Of all the forces needing the college and particularly the small college it seems to me the church is the most interested. Many hold that modern life is becoming secularized, that the religious view of the world is becoming obsolete, and that the religious consciousness is weakening. Others do not hesitate to assert that religion is a diminishing force, no longer of any particular value as a factor in higher education. The causes of this attitude are in part scientific and in part popular. The amazing literary, historic and scientific investigations and accumulations of recent years have given the world a body of facts intricate almost beyond conception, but altogether imposing. These demand new adjustments in every line of human thinking. The time was when a scholar like Aristotle or Leibnitz could compass practically the entire range of human knowledge. No one today, whatever his

native endowment or industry, can hope to do more than to acquaint himself with the method of scientific study, to command in detail a very limited field of investigation, and to familiarize himself superficially with the general results of the various lines of study other than his own. The task of interpretation constantly becomes more difficult, and the intellectual problem of bringing under an adequate world-view the vast materials of science, is now almost a hopeless one. This has led to a state of perplexity and even of impotence in the face of certain problems of ethical and religious import, for which traditional conceptions are no longer adequate. Many views formerly believed to involve grave moral and practical issues, have all but disappeared after a bitter struggle; others have slipped out of thought unawares. A new spirit of toleration has come with the influx of vast foreign populations, bringing other ways of thinking and other conceptions of life. The church has been accustomed to view the Bible from the angle of verbal inspiration and to regard Christian institutions in their age-long forms as so minutely of divine origin that it was sacrilege to modify them. Theology was not regarded as a progressive science, nor church institutional life as a developing organism. All this has changed or is changing. Reconstructions are necessary. It is not surprising that many have been bewildered or have concluded that there was little of permanent value in religion. The multiplicity of interests has prevented them from realizing that a similar process had been going on with almost everything else. A part of the difficulty in the case of religion has grown out of the very sanctity with which it was regarded and the divine elevation which was accorded it. A countless array of complications has grown out of the divisions among the churches, conflicting laws and judicial decisions upon an intricate subject, rendered more so by the psychology of sectarian prejudices or of rationalistic pre-suppositions, and by a diversity of educational aims, methods and agencies.

The man of average intelligence has grown weary of sectarian controversies which he is more and more coming to see were born of a wrong view of biblical inspiration and a distressingly imperfect method of biblical and literary interpretation. Strange as it may seem, the church itself has not infrequently been a barrier to

the incorporation of religious instruction in all higher education. The details of practical school administration could not be adjusted to the problem in the face of petty jealousies and secretarian bickerings, and objections on the part of narrow devotees of denominationalism. Moreover, we have been unwilling to have religion and religious subjects taught by modern scientific and pedagogical methods. Religion in the college has been insisted upon too exclusively in the form of denominational propaganda. There is no more intrinsic reason for excluding the Bible and the literature of the Old and New Testaments from the subjects of study in our colleges and universities, than there is for the throwing out of the works of Tennyson, Browning or Shakespeare. Why should there be any more hesitancy in studying the history of the Christian church than in studying the history of the Italian cities or the development of the great nations of western Europe? The Christian church has more profoundly influenced American civilization, and the Christian ideals have had more to do with the evolution of our American life, than any of the secular civilizations of the Old World; and yet, under existing modern conditions, neither of these things can be done in certain of our institutions of learning.

Another difficulty is that a generation ago the church was the center of the educational, social and religious life of the community. In our day, many of the functions formerly discharged by the church have been taken over by the state and by private enterprises. Systematic charity, like education, formerly the exclusive care of the church, has also gained wide legislative and public support. This has led many devoted churchmen to fear that any further surrender of functions might result in the decline of the church as we know it. We believe that there is need of a well-organized educational movement to overcome all these difficulties and to create a new sense of the value of religion in education.

In the face of all I have just said, and much more which might be recited, we hold that the abandonment of the religious point of view or the elimination of the religious spirit would mean an irreparable loss to culture, a calamity to social progress, and the degradation of human life. Religion is not an organism which has outlived its functions. It is not the relic of an erroneous, pre-



scientific world view. It is one of the normal and practical forces of human life, and one of the permanent elements in the greatest individual character or in any really permanent civilization.

This is not the place to discuss comprehensively the nature and character of religion. We may, however, properly observe that in its true interpretation, it is a belief in a Being higher and mightier than man, inaccessible to his senses, but not indifferent to his sentiments and action, with the feelings and practices which flow from such a belief. It is communion with this personal Being, a sense of relationship thereto, a sense of dependence thereon, with all the thoughts, emotions and actions which proceed from such a relation. Religion is neither belief, emotion, attitude of will, morality touched with emotion, or conduct, when any one of these is considered separately. It is a relation, an outlook, an attitude, and a theory of life, and it includes all these aforementioned elements in some measure combined. It is a confidence that events are being overruled by a Supreme and Lasting Good, a conviction that the universe is Divinely ordered, it is an attitude of cooperation with the Power which makes for righteousness and for human perfection.

Now, my first observation is that the church, the organized institution for the preservation and extension of religion among men, needs the college and what the college stands for. If religion is to be preserved, and if the religious view of the world is to be maintained, the convictions of their worth must come as the results not of dogmatic teachings or authoritative prescription, but as the outcome of a reasoned confidence that they are coherent, that they are consistent with the body of human experience, that they are a normal part of man's constitutional development, that they are adaptable, indeed, capable of new confirmations with each new addition to the stock of human knowledge. The better understanding and the more complete organization of existing fact and truth should deepen conviction of their soundness and intrinsic worth. Theology, if it is to maintain the honored place among the other sciences which it has heretofore occupied, and which I believe it should occupy, must be a progressive science whose determinations are reached by scientific method. It must be a true philosophy of religion. The question of the permanent place and



abiding significance of the Hebrew and Christian Scriptures is one of deep and nation-wide importance. These writings, composed by men of exceptional religious insight and moral genius, are invaluable as materials for religious and ethical culture. But we clearly understand that their credentials for the thinking man of today must be more than the names of the writers who are supposed to have produced them, or the miraculous events by which they are said to have been authenticated. They must commend themselves to the instructed intelligence and conscience. They must be a genuine contribution to the wisdom of the race. They must be so interpreted in terms of present-day living that they may enter into the lives of men, to deepen, ransom and enfranchise. The books of the Bible exemplify all the cardinal qualities of the righteous God-fearing man; they inculcate with impressive eloquence the great domestic and civic virtues on which the permanent welfare of the community depends, and they give a true account of the nature, character and the ultimately distressing effects of sin. The Old Testament as well as the New enunciates moral and religious truths of permanent and universal validity, exhibits the earlier stages of a great redemptive process in which God Himself takes possession of human souls and through the operation of His Spirit becomes in man the inspiration of his thoughts and action in such a way as to create a new moral personality. It abjures formalism and discloses religion as a practical force which becomes a powerful element in renovating human nature and in transforming human society. Give these Scriptures a fair chance and they will prove their own credentials in the form of a marvelous productivity of moral, social and spiritual power, and of manifold movements for the enrichment of human life and the extension of those blessings which spring from a nobler and more widely prevalent human brotherhood. Christianity's ethical significance is not so much in its codes as such, as it is in the new conceptions of God, life and morality, which it has given to the world. It affirms a divine origin and destiny for man. It invests life with an indefeasible sacredness because it makes it a divine service and a great mission. It makes all men children of a common Father, heirs alike of eternal life, and it opens the door to a new conception of perfection—a perfection in which men

must under all conditions, always and universally, live in right relations before the ideal society can be realized. Religion in its proper function is a force which awakens the sleeping conscience, reveals the secret things of the soul, tears the mask from moral perversion, humiliates false pride, and convinces man of the existence of a loving Father who has the power to lead him into a new life where sin is consumed in the flame of a higher emotional love, which in turn becomes the source of an inward joy, the life of an undying hope, and the power of a new personality.

If religion is to be kept true to these adaptable and vital interpretations, it must be kept close to developing intellectual forces. I have a friend who is possessed by a spirit of parsimony. He is in a way quite a progressive fellow, but it hurts him to part with anything he has ever found useful, so he keeps old machines, superannuated tools, every sort of useless instrument, fondly explaining that it has been a useful servant in the past and it may become useful again sometime. He has thus accumulated a great mass of old truck which is forever in his way. The storage and insurance rates are costly. There is practically no hope of any further service from the junk. It often keeps him from employing newer and more progressive methods, but he has invested it with a sort of sacredness which forbids its destruction. Something not unlike that has occasionally occurred in the Christian church. There are permanent religious conceptions which cannot be superannuated or outgrown, but there is need of a keen discrimination between the human and the really divine elements in Christian thinking. The Bible and true religion must not be water-logged by the accretions of sectarianism or misguided interpretation. Our Christian structure must rest upon the foundations of the real teachings of the Master, the true and permanent communications of the Divine Being. Now, for serenity and breadth in Christian thought, for the scientific separation of superstition and bigotry from real and vital religion, for the discovery and correct understanding of the really permanent in revelation and in religious development, the church needs the method and the processes of the college. The Master said, "Ye shall know the truth, and the truth shall make you free." We know God as we come to know the truth. The converse is, however, in my judgment, equally true.

We come to know the truth best and in fullest scope as we come to know God. There is an esoteric as well as an exoteric element in religion, but the church needs the college and the forces of higher education especially just now.

My next observation is that the college and higher education need the church. They sadly need religion. It would be possible to show through the history of the ages that the religious impulse has been closely identified with every higher intellectual impulse. One of the most noted educators of the last generation had a remarkable lecture, the thesis of which was that you could draw a perfect parallel through the centuries between the general excellence or degradation of a given civilization, and the general exaltation and perfection of that nation's idea of God, and its devotion to that ideal. Let me instance only two or three things. The Protestant Reformation was almost concurrently an intellectual and a religious awakening and transformation. That movement produced a new Oxford and a new Cambridge. It produced great universities in Scotland. It set in motion the forces out of which developed all our early American colleges, and it was really the inspiration of our American higher education. It is a matter of common knowledge that practically all the higher institutions of learning in this country were on religious foundations.

The great modern foundations like the Rockefeller and Carnegie Boards, and the United States Bureau of Education, have been doing a work of inestimable value in educational investigation and research. They have given us many facts and they have made most illuminating reports of various kinds. It occurred to your speaker that no investigation had been made of the value of the religious element in American education. We suggested to the Council of Church Boards the value of such an investigation. We are able to give some results of the survey. They indicate a mine of priceless value. For instance, it seems pretty clear that we can establish on the basis of the methods of modern statistical investigation the fact that as the earlier educational foundations were religious, so religion continues to be the mightiest single factor preserving the higher education and inspiring young people to seek it.

In one of the great Middle States we took the religions census made by the Government in 1906. We found that 37% of the

total population were communicants of the Protestant churches. We then took statistics of the religious membership of the college students of that state, gathered by the Christian Associations and by the Federal Council of Churches, and we discovered that about 75% of all the students in all the colleges state and denominational, were furnished by that 37% of the population which belonged to the Christian churches. But these statistics were necessarily imperfect. We were not sure that they made keen discrimination between the church members and those who acknowledged a church affiliation, and we were not sure of their absolute accuracy, so we went a little further. We secured the results of an investigation in a single institution. This was a tax supported institution with more than two thousand students. As careful an analysis of that student body was made as could be made by the pastors, the Association workers and the college authorities. The result showed that in a year when by compilation of the church year books the Protestant church membership of that state was about 42% of the total population, 83% of that student body were either church members—and they were largely members—or came from Protestant Christian homes and acknowledged church affiliation and church attendance.

The most notable recent illustration of this principle was at the dedication of the Wesley Foundation Buildings at the University of Illinois. President Kinley gave a notable address, setting forth the reasons why the University was deeply interested in the work of the churches at the University. He gave an analysis of the religious affiliation of the ten thousand students of the University. He told how many Methodists, how many Congregationalists, Presbyterians, Baptists there were and so on with each denomination. The figures showed that 82% of the students in the State University came from Christian homes and had church affiliations. The religious census shows the church membership of Illinois to be just about 30% of the population. That means, therefore, that the 30% of the population of Illinois which belongs to the churches furnished 82% of the students for the State University, while the 70% of non-Christians produced only 18% of that great student population.

We then took this in a still narrower field. We took a single

denomination, and being a Methodist, I chose my own denomination. We had the facilities for investigation there. The results showed that in a state where 5% of the total population were Methodist church communicants, the student body of all the colleges were 22% Methodist communicants; that in another state where 8% of the total population were Methodist church communicants, 29% of all the students in institutions of higher learning that year were Methodist communicants. The Methodist members come in good proportion from the farmer and artisan ranks. There are comparatively few rich people, but in one of these states where we sought out the fact we found that the Congregationalists had a still higher percentage in proportion to their numbers. By various other investigations we have become convinced that we can show the religious impulse and the religious inspiration to be one of the greatest and most potent educational impulses at work in our country today. We do not claim that the results stated are final or beyond contradiction, but we should secure as careful an investigation of the value of the religious element in education as other investigators have secured for other elements that make or mar higher education. We propose to subject all our investigations to the most rigid scrutiny. They will be open to scientific criticism but we feel sure of the approximate results and we propose to get these results and to give them to the American people as a patriotic duty.

The church has every reason to continue its interest in the small college. That small college has been the birthplace and the nursery of the foreign missionary movement. Recall the story of the Haystack Prayermeeting of Williams College and its wonderful results; the great Student Volunteer Movement which has now sent more than 10,000 men among all the nations of the world, the Harvard Missionary Band, Yale Band of 1898, the fascinating story of Oberlin and its 1,000 alumni devoted to some form of home or foreign missionary work.

The college, and particularly the small college, has furnished the typical foreign missionary leader, because he, of all men had the widest vision, and the foremost grasp of the far-reaching world principles revealed in the Bible and embraced in the teachings of Jesus; because the attitude of mind and heart begotten by the



college has been conducive to leadership; because he has been quick to recognize a sense of social obligation, and because he has always realized the idea of Christian stewardship, believing he was blessed that he might become a blessing. The college has developed that rugged common sense which may best be defined as the power to see things as they are and to do things as they ought to be done. The college has inspired statesmanship which has formed policies capable of commending themselves to the judgment of thinking men and it has cultivated the ability to create that enthusiasm which disposes large companies of men to follow the chief.

Let me give two concrete illustrations of the influence of the small college. First, Edward C. Steiner, of Russia. He tells of the romance of his trip through Russia as a runaway boy, of his visit to Count Tolstoy, and how his influence made him a Christian. In his *Immigrant Tide* he discusses the Russian people and predicts that when the Slav comes to himself he will produce one of the greatest civilizations of the ages. But he points out the fact that up to this time the Slav has developed no compact middle class. There are the so-called "masses" at the bottom. They are burdened with taxes; they are kept in ignorance; they are hewers of wood and drawers of water that the upper fifty may enjoy music and art, poetry and literature, and the finer things of civilization. Above is the aristocracy, with all its privileges and immunities. But he says their middle-class people, their bankers and their shop-keepers, are Jews and Italians, Greeks and Englishmen, men from foreign lands, and he further avers that the Slav never will come to his best until he bridges the age-long chasm between the masses and the classes and develops this compact middle class. Now, what Dr. Steiner points out as the outstanding weakness of Slav civilization has been the overmastering greatness of our American civilization. We have seen the man from the tan yards become the leader of our victorious armies. It was Allegheny College which trained William McKinley, the boy from the ranks of the common people, to be the beloved president of the Republic. It was this same institution that trained James M. Thoburn, the farmer's boy, and William F. Oldham, the engineer's son, to be the mighty strategists of

modern missions. Our greatest leaders have been developed from this middle class.

These are not solitary instances. It was Cornell College that gave New York, Edward T. Devine the head of the New York School of Philanthropy, and Frank Persons, the head of its Charity organization. It was a college of the Middle West that gave Homer Folks to New York philanthropy, Wilbur Crafts to the International Reform Bureau, Josiah Strong and Walter Rauschenbusch to their wonderful work, Shelby Harrison to the Sage Foundation, and Henry S. Pritchett to the Carnegie Foundation.

And what shall we more say, for time fails us to tell of the contributions of these colleges to the elevation of the spirit of our public life, to the thorough discipline and finer culture of our people, to the broadening of our national sympathies, and to the perpetuation of the ideas of democracy. It fails us moreover to show the immense contribution of these colleges to the elevation of womanhood. I think I could prove that a very large part of the forces which are bringing woman to her queenly position in our generation began with her admission to the colleges of the country about the middle of the last century. In fact most of the unrest abroad is Christian. The church must face what it has aroused.

In our day colleges are acquiring beautiful landscapes, elegant buildings, costly equipments, great endowments, but there is some danger that we shall have an experience similar to that which has come to many a family when newly acquired wealth has enabled it to move out of the little old village or farm home into the elegant city mansion. Habits of frugality, simplicity, domestic fidelity, and piety have been abandoned until the house has been left unto them desolate of all that constitutes a real home. The spirit which made the home and the fortune departs before the sirrocco of selfishness and sin. We rejoice in the increasing material equipment. We hail with joy the wisdom of adopting methods adapted to the new conditions of our wonderful age; but let the colleges beware! It is only the spirit that giveth life. Hence we close with a sincere wish that these colleges may keep so close to God, may remain so true to the high ideals which have inspired



them in their earlier history, that they may continue to give us men of sober minds, of close thought, of ample and critical knowledge, of scientific spirit, of high purpose, of wide vision, of devoted patriotism, of pure lives; men cheerful without frivolity, courageous without rudeness; men who love their fellow-men; men who are in love with everything which touches life with an upward tendency; and, above all, men with that spirituality which makes the essence and the relations of human life divine.

#### THE METHODIST EPISCOPAL AGENCIES OF RECRUITING

The Commission on Life Service of the Methodist Episcopal Church reported in October, 1923, that it had the names of 12,771 recruits in the files of its staff representatives.

Of this number 236 were in the files of the General Deaconess Board, 744 in the files of the Woman's Home Missionary Society, 213 Board of Home Missions, 1116 Woman's Foreign Missionary Society, 516 Board of Foreign Missions and 9946 in the files of the Executive Secretary of the Commission.

The Centenary contributed 913 of these names, 1793 were contributed by individuals, 1,333 by educational institutions, 6,989 by Methodist organizations, 574 by non-Methodist organizations, and the sources of 1,169 are unknown.

Among the individuals who contributed names, the pastors are far in the lead; among the educational institutions, the colleges; among the Methodist organizations, the Epworth League, and among the non-Methodist organizations, the Student Volunteer Movement.

Of the names submitted by non-Methodist organizations, 463 were given by the Student Volunteer Movement, 22 by other denominations, 25 by the Student Fellowship, and 64 by the Y. M. C. A. and Y. W. C. A.

Since the date of the report, six additional names have been given by the Y. M. C. A. and the Y. W. C. A., but correspondence has ceased with seven, so that at present there are 63 names from the Christian Associations in the active files of the Commission.

PRESIDENT HARRY M. GAGE, Coe College\*

Ladies and Gentlemen, I will present my thought on the subject for the evening under two heads:

*I. The Christian Tradition in Education*

The traditions of the civilization in which we are living have led up to the practice of what we now call Christian education. The Mosaic idea of God as one God and Lord of All,—a self-subsistent spiritual entity in direct relation with the finite spirits of His creatures is an exalted idea which was necessarily inculcated by painstaking instruction. The idea has been a tonic in the life of every people who have grasped this sublime and exalted conception. It is a source of literature, art, and science. Spiritually it is the source of the finest achievements of our civilization, i.e., respect for life, home, property, and neighbors' welfare. The conduct of education without emphasis on the immediate relations of the Spirit of God with the spirit of man is akin to the fatuous attempt to reap a harvest without attention to the fundamental conditions of soil and water.

Education is conservative; social needs are progressive. Sometimes education is used to preserve a *status quo*. Again it is called upon in periods of stress to meet the needs of new conditions and to become an instrument of progress. The prophets of Israel met a situation of that kind. Their spirit was progressive, educative, spiritual. Social regeneration was accomplished by the large number of schools which arose in connection with the prophetic movement. Out of these schools came the greatest of the Jewish spirits to lead their people out of the conditions of backwardism into new eras of progress and social uplift. Their battle-cry was, "I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." Genuine reformers and social benefactors, now as then, whatever they teach, rest their case ultimately on a knowledge of God and His Word.

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\*The addresses of Presidents Gage, Richmond and Burton were delivered at the annual banquet of the Association of American Colleges and are also printed in the *Bulletin* for April, 1924.

The school established by Jesus, the greatest of the prophets, is a familiar institution. Out of it there came leadership for a discordant, distracted, and expectant world. No one doubts that the greatest need of the world today is for more leadership so instructed and so dedicated to the way of service.

Paul, following after Jesus when he took the idea of One God from the heart of the Jew where it had been buried for ages and planted it in the heart of the world, among other constructive works established a school at Ephesus.

When our ancestors moved out of the Middle Ages into the dawn of modern civilization, men asked again, What knowledge is of most worth? In some places the religious aspects of the new learning were ignored and that which vitally concerned the life of the people was obscured by the claims of culture, intellectualism and art. A study of these places reveals the fact that art and intellect unvitalized by religious teaching bear with them the fatal germs of the decay of morals and of all manly virtues. Christian leaders—sometimes in opposition to each other—developed a more and more complete and socially inclusive or democratic system of education. Filled with a pious zeal for the instruction of the masses of the people in the essentials of religious faith and acting in perfect consistency with their Christian democratic point of view, they made common schools accessible for the literary and catechetical instruction of the people both rich and poor. In the end, this movement has meant political and industrial freedom and equalization of opportunity for all classes of people.

In the eighteenth century there was a mighty democratic movement to give common life a chance to express itself in government. Democracy to the leaders of this movement meant, on the one hand, the denial of tutelage and authority, and, on the other, the affirmation of responsibility. These leaders were religious. And to them, individualists as they were, religion in practice meant the binding together of men in spiritual fellowship and enterprise. Upon a manhood educated, independent and responsible the fathers laid in this

country the foundations of political freedom. To them it was a matter of religious conviction that the opinions of the people should be recognized in government. It was also axiomatic that if account is to be taken of the opinions of the people then the people must have a chance at education. The record of what Christian people as individual citizens and in organizations have done for popular education in general and for Christian education in particular constitutes one of the most splendid chapters in the history of our country.

In this day and quite recently Christianity has moved into first place in the public mind. And at the same time present and pressing needs are clamoring for admission to first place in the Christian consciousness. Old problems return with renewed emphasis. What today is our respect for life, for home, for property, for our neighbors' good name. The Old Law requires respect for these things. Is our economic consciousness right? Our social consciousness? In the face of these questions must we say that our religion manifesting itself in the forms of Christian education has been finally outgrown and that instruction in the Christian point of view to solve the problems of the past has made it quite unnecessary to instruct a new generation in the same point of view to solve the problems of the present? Our answer is that religion—not added to the curriculum but with its spirit in the center and exercising a controlling influence to the whole of the periphery—is the world's most pressing need today. Today when two great spirit forces—Napoleon and Jesus—contend for men's allegiance, American higher education will back the claims of Jesus Christ.

In America today there is an unprecedented enthusiasm for going to college and not a little genuine enthusiasm for education. Out of our schools have come incredible achievements of science. Out of them too must come miraculous triumphs of spiritual life and leadership.

Huxley, when he was preaching the claims of science, used to say that at every turn of the road he was confronted by a sign—"No Thoroughfare, By Order of Moses." That

was a problem in Christian education. It was solved satisfactorily enough. The signs were taken down. Physical sciences are in an easy position of power in the curriculum. The beneficence of those sciences is unquestionable; their proper power unobjectionable. But arrogant power is resented. So when I have been puzzled by some of the criticism leveled against colleges, I have sometimes felt that it was due to a feeling that the power of science is arrogant and that the preacher of the claims of Jesus is faced with the sign—"No Room" or "No Time" or, maybe, "No Thoroufare, By Order of Charles Darwin." Now such a feeling is a problem in Christian education. It can be solved. It is hard to believe that in this day there are any such signs. If there are any, they will have to come down. The feeling about them and its reasonable causes will have to be removed. The presidents of American colleges know well enough, and their faculties know, that the approach to truth by the methods of physical science is not the only way of approach. They know that truth so approached has no claim to undivided supremacy in human life.

Mrs. Browning, not to be lost in "statistical despairs," stoutly asserting the independence of spiritual life and her power as a seer, said:

"But a child may say 'Amen'  
To a bishop's prayer and feel the way it goes,

\* \* \* \*

I too, have my vocation,—work to do,

\* \* \* \*

As any of the economists. Reform,  
Make trade a Christian possibility,  
And individual right no general wrong,

\* \* \* \*

What then, indeed,

If mortals be not greater by the head  
Than any of their prosperities?

\* \* \* \*

It takes a soul  
To move a body; it takes a high-souled man  
To move the masses even to a cleaner style;  
It takes the ideal to blow a hair's breadth off  
The dust of the actual.—Ah, your Fouriers failed  
Because not poets enough to understand  
That life develops from within."

## *II. What A Christian College Should Do?*

After all of these general observations one may well ask, What in particular should a Christian college do?

First, what should it do in college life? Here we face student activities or campus life. In my own college students in journalism have listed seventy-seven different sources of news on the campus. That means many activities and much activity. It means, too, that college folk are not lazy. Student life is complex. It is just human life in 1924. The things that students do in their organizations and enterprises are called "activities." The suggestion is that the things they do in classroom and laboratory are "passivities." Be that as it may, college life is big. It requires recognition. So colleges give it professional leadership in the direction of the college goal. It is not wise to leave campus activities without direction. Neither is it wise to provide seasonal or casual coaches, leaders, and directors. The leadership provided should not be amateur but expert or professional, and should have professorial status on the faculty.

What now are the things that students do spontaneously and for which leadership should be provided? Students sing, play games, stage plays, debate, give parties, and read books. So colleges have faculty members who are coaches for forensic, athletic and dramatic activities, directors for glee clubs and choral societies, librarians who are coaches for recreational reading, and deans who are leaders and directors of social life. Now religion is an original student activity. For it adequate leadership should be provided. The college president cannot well shift the responsibilities



of leadership in this direction. Naturally associated with him in this work are the deans of men and women and the secretaries of the Christian associations. Leadership for all student activities should, of course, be Christian. All campus life thereby becomes a wholesome educative influence and college spirit is a bright and well directed expression of youthful energy. The tragedies of "freedom free to slay herself" and the equally dark tragedies of prohibitions and repressions are happily avoided.

In college life a Christian college should proclaim and teach the message of Jesus Christ; read the Bible as God's Word, and offer reverent prayers for Divine guidance, help and inspiration in public assembly, which should be attended by all teachers and students.

It should carry out each year a program of personal work which presents through the president and members of the faculty, students and special workers the Christian invitation to all students.

It should emphasize vocational guidance and by carefully planned personal interviews, assist in the choice of a life work from the Christian point of view. With an irreducible minimum of restrictive rules to which it firmly adheres, and reserving to itself the right, which it could not, if it would, surrender, of determining the conditions of membership in the college, it should offer to students the largest possible freedom of self-expression in all college and intercollegiate activities, believing that it is best to regard students as men and women who will freely and willingly accept the proper obligations of Christian ladies and gentlemen.

Second, in class room and laboratory, a Christian college should never forget that it is a college. Whatever a college does by way of religious work and training should be by processes which are wholly appropriate for an institution of higher education. The fundamental purpose of a college is realized at the vital point of contact between teachers and students in class room and laboratory. It is at this point that the student must be made to feel that he is a Christian student. There on the campus he may feel that



he is a Christian man in action. Here in the class room he may come to love God with his mind and that is the supreme achievement of Christian education.

The Christian college should be further mindful of the fact that Christianity is a religion of personal convictions, and that true life is a life of action in which convictions find expression. In a truly Christian life there can be no moral and intellectual neutrality which, in the supposed interests of open-mindedness, has been commonly and unwisely encouraged in this country and in Europe as the distinguishing mark of the scholar. The especial business of its teachers should be to bear witness in the classroom to their experience of the phases of Christian truth and program of action which are revealed by study in their respective departments of instruction.

Its Christian purposes should be realized in its class rooms where students personally commit themselves to the realization and promulgation of Christian truth, particular phases of which are revealed in each course of the curriculum. Obviously there is a Christian program to be realized in ethics, economics, political science, sociology, physiology, and hygiene, literature and art, to speak only of those fields from which arise the world's most urgent needs.

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PRESIDENT C. A. RICHMOND, Union University

Last Sunday we had a friend visiting us who said she had a nephew, a boy of thirteen, a bright little American boy, who wanted something very badly that he could not afford. So my friend gave him a little check and said: "Now, my boy, you must remember that you are incurring a moral obligation in accepting this check." The boy looked a little puzzled, but thanked her and went off to his mother. Later his mother said to my friend, "Johnny has been telling me about the check you gave him and how you told him he was under a moral obligation, and he said to me, 'What is this moral obligation stuff? It looks to me as if I was going to have it for the rest of my life?'" (*Laughter.*)

It occurred to me that this was pertinent to my situation at this moment. I thought when I ran away, after you had elected me President of the Association—and I did run away, I had a year's leave of absence, and I leave it to any man here if he had a leave of absence if he would not run away?—when I had run away I thought I was escaping the duties of the Presidency, but I find now that you are calling me to account.

So it looks to me as if this "moral obligation"—which I thought I would get away from still sticks to me and it looks as if I were going to have it the rest of my life.

I suppose I must say a word on the subject. Although a college president, I began life as a Presbyterian minister. Some of you may have found that the office of minister, and college president—are often incompatible (laughter), at least, in the popular imagination they are supposed to be so, and when you ask a college president to talk about religion, well, it is like asking Mr. Bryan to talk about evolution. (*Laughter.*) He is supposed to be unembarrassed by any knowledge on the subject. (*Laughter.*)

Now, I have some notions. I won't dare to call them "ideas" on this subject. I believe that no man ought to be permitted to instruct the youth, either the children in the schools, or those who are more mature, in the colleges, unless he is sincerely and deeply a religious man. I do not mean a religionist; I do not mean a man who cares more for theology than he does for religion; but a man who is recognized in his life, in his temper, in the whole quality of his mind and disposition, as a religious man.

President Gage defined it in passing, as a man whose spirit had contact with the Eternal Spirit. I was asked some time ago to give my conception of God. I was glad to do that, and I gave it in the words of a little document which some of you have never heard of, which a very few of you know, and I am one of the few, that is, the *Westminster Shorter Catechism*; and I would say that after mature deliberation, I have come to the judgment that for its size, out-

side of the Sacred Scriptures—there is nothing that has so much of the spirit and of the philosophy of a rational religion as this.

The definition of God which I learned when seven years old, is this. The question is: "What is God?" And the answer is: "God is a Spirit, infinite, eternal and unchangeable in His Being, wisdom, power, holiness, justice, goodness and truth"; and I submit it to you if any man, whether he is a fundamentalist or a modernist, whether he is a Presbyterian, or belongs to some of these fancy religions (*laughter*), I leave it to you whether we could not take our stand upon a definition such as that.

Now, I think the trouble with a good deal of our theory of education, and I see it in books, I hear it as I talk with men, is that we think more of method than we do of the spirit behind the method, which is the worst fallacy in education. It is ridiculous to be putting stress upon improved methods, instead of putting stress upon improved teachers. What we need most of all is not better methods but better men. And let me say, in passing, that merely raising salaries will not do it; I do not know what your experience has been, but we pay three times as much for a cook now as we did ten years ago, and the cooking is often three times as bad. (*Laughter.*)

I say raising salaries will not do it. The only thing that will do it is by putting into the teaching profession, more of the spirit of the missionary; and let me say this to you, and I believe you agree with me, that if we, as members of this most sacred of all professions—the ministry and the profession of teaching are essentially one and the same—if we are going to allow this profession of ours, this noble profession of ours, to become in the least degree commercialized, in other words, if we are going to put our services upon a commercial basis, or to put it even more baldly, and perhaps in a way less welcome—I do not know, but I will chance it—if in other words we are going to be paid what we are worth, the profession will never be able to function as it

ought to. We ought always to be paid less than we are worth. In other words, there ought to be a large margin of disinterested and unpaid service in the teacher's work. To my mind it is clear that you can not get that without the religious spirit. As I said a moment ago, the trouble with a great deal of our educational philosophy today is that it is purely economic. When you look back on the progress, which is a progress downward, of the Prussian State, you see the the chief cause of their trouble was their theory of education, which was purely economic. If that is education, they succeeded beyond all others, they did succeed in reducing poverty and all that, but the trouble was that they left the other world out of it. That quality which they had forty and fifty years ago, a certain spiritual quality which kept them from arrogance and made them amiable, was lost in the intense concentration upon the economic. They became absorbed not in pure science but in applied science. Their appreciation of spiritual values became atrophied.

I will say one more thing. The situation in the world today—we hear it, we know it,—is painful to the last degree. I was only yesterday taking luncheon with a very prominent Russian, a man who had held important positions in his own day in Russia, under the Czar, and he tells me of the desperate situation there. We all know about Mussolini, who, for the moment, seems to be making it go in Italy but on a very bad principle. We are told that there are nine dictators in Continental Europe, and all of them, mind you, "dictating" under the name of democracy, a most astounding proposition, but nevertheless true.

I need not go on. Many people feel that their way out of this trouble is purely economic. If we are attempting to go on that road, we shall find it no thoroughfare. It has got to be something better than that, something deeper and higher. It has got to be a moral and religious regeneration.

I feel that somehow it has got to be accomplished through education; education not with religion left out, but education with religion at the very heart and center of it.

There is an incident in the life of Jesus that to me is most significant. It was when the multitudes followed him into the wilderness, and he fed them for the moment, just for the moment, and then we read: "When he saw the multitudes, he was moved with compassion, because they were as sheep having no shepherd, and he began to teach them many things." And what sort of things did He teach them? You know the sort of things He taught them. He taught them, first of all, that at the beginning, at the very beginning of education you must start with the proposition that every child is a child of God. And proceeding upon that theory or that philosophy—for it is more than a theory—that philosophy of education, He began to teach the world, and just so far as an education has been an education it has been penetrated and vitalized by the spirit of the teaching of the Lord Jesus Christ.

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PRESIDENT MARION L. BURTON, The University of  
Michigan\*

Mr. President, I am told that this Association itself did the rather unusual thing of voting that the theme of this meeting should be "The Place of Religion in Higher Education in America."

I was at your gathering this afternoon, and listened to two of the three addresses. More and more the thought grew upon me that it is an extremely difficult thing to talk to this kind of an audience about this kind of a subject.

Now, let me at once state a limitation of my topic. I finally concluded that you did not expect any treatment of some of the technical questions of the organization of the curriculum; nor did you expect one to deal with the content of certain courses that might be called religious instruction. I said to my wife a few days ago, "I wonder what difference it would make in the speech which I have been asked to make if I deal with "The Place of Higher Education in

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\*The address was given without manuscript and is printed as reported in stenographic notes.

Religion," instead of "The Place of Religion in Higher Education." She has not answered that question yet; but I have come to the conclusion that possibly what we would like to do tonight would be to think a little while about the relationship of those two great factors, Education and Religion, and particularly how the latter may be of assistance to us in solving some of our educational problems.

I am, therefore, going to say just two things tonight: and the first is that religion has a place in the inner life of the individual who is concerned with the processes of higher education; that is to say, my first main thought is a subjective one.

I suppose all of us are conscious of a very widespread dissatisfaction with the colleges and the universities, particularly with the social life and social standards of the students.

I suppose we have talked and read and discussed so much about this that it is only necessary for me to mention the disease, without entering into a full description of it. We read articles in our leading magazines about "these wild young people," and they do not refer merely to college students. We are conscious that some of these tendencies, at least, are intimately related to American home-life. We are clear that there has been a serious crumbling of what you and I have thought of as standards worthy of emulation. We are aware that there is not as much regard and respect and reverence in the community today, possibly, as there was in our youth.

In other words, here is a general situation which is affecting very seriously, not only the quality of the life of the students, but the spirit of the campus, and consequently, the intellectual accomplishments of our colleges and universities.

Now, how shall we diagnose this disease? What is the germ, if you please, that has occasioned it?

In regard to that, I want to say three things. First, this whole movement is not a revolt against Puritanism; it is not a reaction against custom or convention. It is not because,



inside of the youth of America, there has been a yearning for freedom from restraint and interference. I know a great many people say it is that; but I believe that anyone who really understands what Puritanism has meant, who understands historically what these older ideals represented, will not, for one instant pay tribute to many modern tendencies by regarding them as a revolt against, or a reaction to, the earlier tendencies.

Let us not continue to deceive ourselves with the idea that the disease with which we are dealing now, and the source of which we are seeking, can be interpreted as any logical or psychological reaction to some of the earlier strata of American culture. That is paying it altogether too high a compliment.

What is this germ? I have tried very hard to formulate this. Perhaps we could say we have externalized life; but I have finally decided to say it this way—we have merged the individual into the maze of our modern life.

Maybe you see the whole thing—all right, and there is no need of my enlarging upon it. What we have done is to snuff out the inner light, to break and to crumble and to destroy that inner reality and granite which has made the American of other generations.

Now, do not misunderstand me. I do not think they are "these wild young people." I love them. I do not mean to say they are all bad; I am just trying, however, to be just as sincere as they would like us to think they are in dealing with some of their modern problems.

Democracy is somewhat responsible for this, because in some way we have gotten the impression that we should be ruled by majorities, just as though majorities necessarily are linked up with the truth. We have gotten the impression that the truth is popular, and it is not. Anyone who expects to think; anyone who expects to have an inner life that is worth while, must recognize that there is not any further need of his being concerned about being popular or unpopular; that question is already settled before he starts.

Moreover, there has been a marvelous social revolution so far as higher education has been concerned, and those same selective influences have not been at work that brought to us only the sons, and later the daughters of the "best families."

We are dealing, whether we like it or not, with a group that is not nearly so sure of its standards; consequently, it has not as much confidence in its own judgments. Therefore, they are servile when it comes to doing what is regarded as good form—they do this or that, and that settles it. They are terribly afraid of being different, and how sure they must be that they are like others! Whether you think of fashion or social custom, or good form, or anything else, all of this generation of youth has been externalized.

There has been little emphasis upon the inner reality and a tremendous absorption of the individual into this maze that we call modern life.

The American nation today is in a peculiarly receptive mood. We are told that sixty-six million people every week are going to the moving picture shows, and they never embarrass one's intellect—all you have to do is to be receptive, to illustrate what Locke meant when he spoke of a *tabula rasa*.

And then again the lecture system of the American institutions of higher learning has intimated to even the picked one per cent. of America, that they too must be receptive—as though that was education; and consequently, all of our life has taken on a curious externality; it has been "objectivized" as it were, and the successful man of today "puts things across", you know. He sells himself or anything else—it is all externalized.

The third thing I want to say about this disease is that it is an almost inevitable by-product of the modern point of view. If there were plenty of time, and we could deal with causation, I think we could see how very naturally our best-thinking students come to this conclusion, that life should be externalized.

For example, if the laws of cause and effect hold in Astronomy, in Physics, in Biology, why don't they hold in Psychology? Well, they do think so. Hence, the fertile idea of fixity of character; therefore, a scientific modern point of view for the assertion that you and I, after all, are only bundles of reactions, and that all of this old talk about inner reality, and intellectual worth, and all of that, is not nearly so significant as to have a modern-world view which sweeps the inner life into the same category as the outer.

We have not time to discuss the philosophical or ethical or psychological issues involved here; but I think all of us are perfectly willing to agree that one of the main causes of the campus situation which exists today is only the logical by-product of some of our best thinking. I think we have to agree on that.

Here is my attempt at a diagnosis of this disease, or possibly its germ. Now, what is the cure? Well, I wish I knew. This is not any figment of my imagination that I am dealing with, and I am sure it is not for any one of you who is charged with the responsibility for students. I do not mean to hint that the cure is that we shall immediately begin to preach an excessive, a rampant doctrine of individualism. I do not mean to say that we shall have an anti-social spirit, or anything of that kind; but I do mean to intimate that if our students and this generation are to accept, in the way we want them to, the great obligations ahead of them, they must have certain inner standards of judgment, that they must not measure life solely by what majorities say or others think, or what custom or fashion or convention says.

It is possible for a man to be a gentleman and violate every law of etiquette involved in certain specific situations. It is even possible for a man to be a gentleman and not dress precisely the way his tailor tells him. It is even possible to be cured of this disease, and still be stylish, and still have good form.

So, what is it that I am coming to? Just this. That in

some way, without necessarily denying the reality of the scientific point of view, or of the deterministic point of view, we must recognize also that there must be a certain kind of inner reality, just as there must be a certain kind of outer reality. If there is any one profound conviction in my life it is this—that truth is inevitably related to an objective, independent order and that the fascinating thing about life is that there is a curious, strange parallel between the abilities and capacities of our own little minds and the knowable qualities of the outer universe, and it seems to me the moment we erase either side, we create the kind of problem that we have at the present moment.

Therefore, what it seems to me that students must get, is a sense of what we used to think of as the inner reality, or integrity, of something that will enable them to judge more accurately some of the forces in the midst of which they now find themselves.

In talking to our students, for the purpose of being more graphic, I have used the word "spine", and by "spine" I mean a certain sort of intellectual and moral backbone; I mean courage, courage of conviction which will enable an individual actively to oppose what he believes is not right; and I mean more particularly a willingness to stand by his convictions if they are not popular or quite in keeping with what his group says or thinks. More than that, I mean a certain decisiveness of character. I believe that most students have a lot of ideas, but the minute they meet someone who does not have the same kind of ideas, they are very liable, at least, not to disagree, not to have that decisiveness that puts thought into actual expression and action.

There is need of a certain positiveness of character, need of a certain stability of character, which I suppose is only another way of saying that if our students are to face successfully certain factors with which they are now dealing, they must be able to do what they know they ought to do.

Now, having said that, we bring ourselves straight into the realm where it is recognized that there is, at least, a dis-

tion between right and wrong, and where, acting upon that distinction, we recognize that certain things ought to be, and others ought not to be, and we get back to what Carlyle meant when he said: "All human things do require to have some ideal in them, or some soul in them, were it only to keep the body unpetrified." We must dethrone the brute in man and put a spirit God in his place.

In other words, without taking a moment of your time to define what we think religion is, I think we have come back very close to the recognition of the truth that religion has a place in the inner life of every student and every teacher and every administrator.

Now, the second thing I want to say, of course, is easily anticipated—it is an objective point. I believe that religion has a place in the outer realm, if you please, as well as in the inner. If there were to be a generation of this kind of students, with the qualities to which I have been alluding, I think that it would be inevitable that we should have a different kind of environment for them to live in; that is to say, I think you and I would be confronted with more serious problems tomorrow morning, if our students should be the kind we have been describing, than we have upon our hands now—they would not be satisfied with what we are giving them.

What, then, is the place of religion in this outer organization, as it were? First of all, one could discuss at considerable length, the whole question of the official status of religion in our institutions. Let me say incidentally that I have not much sympathy with this constant separation of institutions of higher learning into those that are privately endowed, and those that are tax-supported, as though that necessarily made much difference in the quality of an institution.

It is a tremendous asset that the privately endowed institution has in certain ways been able frankly and openly to couch its teachings in religious terms; sometimes I think it is a terrible handicap that you have, because it is an official thing or may be an official thing with you.

Sometimes I feel that one of the greatest assets in our work is that we must throw into universal terms whatever we say about ultimate realities of life, and sometimes I feel too the impressions that grow out of the fact that after all America has soundly and wisely fixed upon the principle of the complete separation of Church and State; but, friends, I am also profoundly of the opinion that when our forefathers established this Republic, and this principle of the separation of Church and State, it never occurred to their minds that you and I today would seriously be thinking that a public educational system should be irreligious or even non-religious.

Now, I believe that if we are familiar with what religion really is, we will see that this question of the official status of religion is purely an external one, for the sovereignty of religion in life does not depend upon legislation or upon the organization of our institutions or the sources from which we draw our incomes.

No, I think if all of us are wise, we will speedily recognize this fact, that it is a very fortunate thing that we have this so-called dual system of education in America, and, beyond that, all of us will be intensely loyal, not only to the particular institutions with which we are dealing, but to the great cause of higher education; and believe that the obligation is on every citizen to see to it that when the public, through its Government, provides institutions of higher learning, they shall be second to none anywhere in America. For if groups of people in the body politic get the impression that one type of institution is organized for the more discriminating, the more intelligent, the more spiritually-minded people, and the other type is developed for those who either cannot afford or cannot appreciate the other type, than we have failed to comprehend some of the underlying principles of what we call American democracy.

So I think the official status of religion is, after all, a purely secondary consideration.

I cannot say the same for the official practice of religion,



for that is the obligation on all of us alike; and I more or less interject this point in passing, because I wish sometimes that all of us were more religious in the business dealings of our institutions; in keeping faith with our donors, and with our public, and with the parents of our students.

I wish, if you please, that in our educational activities, we were more religious in the sense that there was in individual character the same kind of stern, inner, substantial reality that I have been speaking of.

I wish we could come back to the point where religion would be so practiced in American higher education that when we say that an institution has five hundred or five thousand students, it meant something. I wish that this was true in the administration of entrance requirements, in the counting of every unit toward a degree, and in the administration of discipline, so that even when we invited them to make a wiser use of their time elsewhere, students might be conscious that they had been in the presence of reality.

In other words, all of us, regardless of the types of institutions we represent, ought, when we talk about religion, to think less about the number of courses that we are offering and more of the actual spirit of the institution in its personal relationships between administrative officers, teachers, and students.

Sometimes I have thought, and I say it with hesitancy, and with the utmost good-will, that if religion is what some of its friends represent it to be, and if it is adequately represented by some of the things they say and do, then I do not want my children in a religious institution; for religion must breathe the spirit of liberality and breadth of human understanding. Above all things, else, it must not be narrow, and above all, too, it must be doing unto others what it expects others to do unto it.

The official practice of religion is far more vital in American higher education today than its official status.

Another thing—what is the relationship of knowledge and virtue? Possibly, if our educational standards were sound,

if boys and girls were taught to think straight and clear and consecutively, we would not have so many problems of character. Possibly Socrates was right, when he said: "Knowledge is virtue." But without attempting tonight to settle that age-long question, let me hint that I feel convinced of this, that in an institution in which there is intellectual freedom, intellectual integrity, and an unqualified devotion to the truth, boys and girls are more liable to have the kind of inner character that we have been talking about.

Now, what is it that I am trying to get to? Just this, that we in higher education have miserably failed in one respect. We have taught the sciences—the phenomenal contributions of the last century have been in the natural sciences—and we have taught them with a patience and a skill that is the glory of American higher education in recent decades. We have been forward in teaching sciences but we have been very derelict in getting to our students any adequate comprehension of just the relationship of the whole scientific field to some of the deep issues of life. During these years we have been saying that the issue between science and religion was settled fifty years ago, and now we awake to discover that the rank and file of the American people have no real comprehension of what science is, or what science is teaching.

Now, it is indeed a curious situation in which we find ourselves. You and I have lived through a marvelous transition in thought, and I sometimes wonder that we have done as well as we have, when I think of what you and I, for example, were taught along religious lines, and what we believe now; for God no longer stays aloft, unmoved by the woes and passions of men, but "In Him we live and move and have our being." Christ is no longer the center of metaphysical discussions about His person, but all of our thought, political, commercial and economic, is increasingly Christlike. Man is no longer the wreck and ruin of a once perfect harmony, but he is a chaos, not yet reduced to order. Sin is not merely a taint of the past, but selfishness, pure and simple. Salvation is not saving the sinful soul from the fires of Hell, but the making of all men into good ones here

and now. All things are not true, because they are in the Bible, but they are in the Bible because they are true.

Now, these represent tremendous shiftings; they do not represent any loss of religious conviction; but how much have you and I done to see to it that college men and women know even this much; moreover, I ask you this serious question—Have you ever encountered such deep, abysmal, unfathomable darkness about religion as you have on college campuses, in university clubs, and other places?

Many people today, modern in their point of view in most respects, imagine that life is what Thomas Aquinas made it, and they do not know that modern religious thought has changed as much during the last quarter century as any scientific discipline. There is our difficulty.

So, when I talk of the relation of knowledge to virtue, or if you please, character and religion, and all the rest, I believe that our most dismal failure in the last two decades in American higher education has been our failure to recognize that there is power in ideas, in the building of character, and to see to it that character was grounded upon a clear understanding and comprehension of the relationships of some of the disciplines which we have been teaching to the undergraduates.

One thing more, and I am done; I am sorry to have talked so long. I wish that we could think of religion in its broadest and its most comprehensive terms. I believe if we do that, we will soon recognize what a vital factor it is on our American campus.

Precisely what is the situation that you and I face? On the one hand, we have been asked to build a habitation for higher learning, and we all understand perfectly that the spirit of learning is an unhurried thing. We know that she is a jealous goddess, and that she does not sit all day in the market-place, nor is she concerned about quick returns. We know that she has a duty all of her own that deepens with the years, but that she cannot be taken by force or by violence.

We sense what learning is and then think of the rushing rabble of campus life—jazz, orchestras, saxophones, “busts,” “pep-meetings,” frolics, hops; schedules that make a way for “second shows” or the moving pictures, everything organized for the frivolous thing that we call “student activity”—and then, I ask you, what is our dilemma?

This rushing rabble inevitably drives away the spirit of learning, and the vital factor of higher education is lost. Now, we all recognize that this is nothing that the colleges themselves have created. We are inevitably tied to our background, and it is the assumption of American civilization, of American home-life, if there is such a thing, that makes it so difficult for us. In every home, the unquestioned assumption is that the dominating, financial, organizing executive, the powerful man of business, is the hero of the day. Quite right. When, in American civilization, even here and there, there is a place where a boy or a girl catches the inference that art and aesthetics, that music and poetry, that learning and culture, are just as important, at least, in civilization as some of these other things, then we will be able to get the vital factor into American universities and colleges; to put it very vulgarly and baldly, when it actually comes to pass in American life that a family that rears a poet or a scientist or a college professor or a research worker, will be as proud of its achievement as one that rears the dominating financier in Wall Street, then, you can put the vital factor in Higher Education in America.” (*Applause*).

Now, have you ever stopped to think of certain very interesting contrasts? We say, “institutions of higher learning,” which is a synonym for freedom, and the absence of everything that is alien to the human spirit, is it not? Then think of what we do; think of our arrangement of scholarships, the eight sets of examinations and the degree of B.A.—think of it! Think of the contrast between American and English universities.

In England, in one respect, socially, the student is a boy. What do you suppose our boys would say if we told them

they had to sleep in the same bed every night, had to be in at certain hours? These Oxford boys are boys. The college is responsible for them. But when it comes to things intellectual—they are men. The term time is a period for the widening of the horizon; and vacation is a time for hard study, and they have gained intellectual interests and mental stamina.

Now, look at the American boy—just the opposite. Socially, he is a man, whether he lives in a dormitory or a fraternity house—he does as he pleases—but intellectually, he is a boy. We tell him what he has got to do, and he does it, and mark you, some students know this, but they are not saying much about it, because it is not “good form;” but there is the appearance of a dawn in many institutions. The day is coming when class-work will be abolished, and we will say to men with minds, “You are free to develop that which is fine and good and beautiful and true;” and the base man will not be admitted or welcomed; and the men with intellectual virility will gather, and they will gradually leaven the lump; and the day will come when there will troop back to American campuses those arts and goddesses that we love; for, I am convinced, that in the heart of American youth is the desire for actual intellectual freedom, and we do not give it to them.

In other words, the vital factor in American higher education is a persistent emphasis upon scholarly, cultural, aesthetic values; and I believe that the human spirit responds to the best, if the exposure is constant.

Now, I do not know whether you think this is it or not, but this is what I think religion helps us to be and to do. I think that here is a hint of the place of religion in American higher education on both subjective and the objective side.

All American life has been objectified. The thing that America needs more than anything else from American colleges and universities is the type of leader who understands that the first requisite of a public servant is not the desire

to know what the people want, but the purpose to help the people want what they ought to have; and we will only produce that kind of a leader when we get the inner reality for which I have been pleading, and send out a generation of students who understand religion in its largest terms, and know that we can only build a life with an inner reality which matches the stern ineradicable order of truth that life gives us—*this* I conceive to be "The Place of Religion in Higher Education in America." (*Applause*).

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### THE BOARDS AND THEIR RESPONSIBILITIES

The twenty constituent Boards of the Council of Church Boards of Education are vitally interested in the topic discussed in this issue of CHRISTIAN EDUCATION. More and more throughout the twelve years of the Council's existence have they come to a realization of the truth that "though there are many members there is one body." The Secretaries of these Boards are not strangers. They are not competitors. They know each other by name. They think together, pray together, work together, sacrifice together. They recognize a common call to a common task. They are disciples of the same Lord. They are friends. Knowing one another and trusting one another, they enter together into the spirit and world-wide field of service.

The office of the Council recently secured data as to the fields of activity of the several participating boards.

It was found that the college was reported by sixteen Boards as peculiarly their responsibility, one reporting jurisdiction in this field but no work. Fourteen were at work among junior colleges and secondary schools, one other reporting jurisdiction here. Thirteen Boards were charged with work among theological seminaries and with religious care of students in state universities, jurisdiction in the case of the former reported by two, in the latter field by one.



Twelve were active in recruiting for life service, one other with jurisdiction here. Eight Boards reported activity in the field of missionary education, teachers' bureaus financial campaigns, and publication, while aspiration for responsibility in connection with the first three was reported by one Board each, and jurisdiction in campaigning by one.

Seven Boards reported work in the Sunday school, one aspirations but no work. Six are giving special attention to Christian education in the home, while two aspire to do this. Five Boards are assigned responsibilities in working with Young People's Societies, one is ambitious to enter this field. Five are superintending week-day religious instruction, two expressing the hope they may do this. Three are conducting social and recreational work as such, one aspiring to do so. In the Home Mission field, three Boards oversee white schools, two colored schools and one is charged with like responsibility for orphans' homes. One Board (the Christian) reports work in connection with schools on the Foreign field. One Board failed to report.